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SPECIAL ARTICLES:

Mission Methods for this New Day.

H. A. Rhodes.

Readjustment.

J. E. Adams, D. D.

The Progress of Christian Endeavor.

W. J. Anderson.

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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

SEOUL, KOREA

October 1st, 1921.

Dear Fellow Workers in "The Korea Mission Field,"

Because so few of our missionaries could attend the Federal Council recently convened in Seoul, and because some of the delegates were not present when the annual report of the Editorial Board was read by myself to that Body, I am led to send the gist of the report to all our subscribers in Korea through the following statement.

Inasmuch as our missionaries have increasingly cooperated with the Editorial Board of "The Korea Mission Field" we have succeeded in producing a worth-while missionary journal not alone in our own estimation but in the judgment, as well, of most intelligent readers like Dr. Arthur J. Brown, Senior Secretary of the Presbyterian Board of Foreign Missions. He has written us as follows "I have just finished a careful reading of "The Korea Mission Field" and I feel that I ought to write you an expression of my hearty appreciation of the continued value of the periodical. There are many periodicals published in Europe and America of a much higher price which do not bring to my desk as much valuable material as "The Korea Mission Field."

Thus we together have produced a feast, but at the present writing most of the guests have not responded; a rather serious matter since feast and guests constitute halves of one thing which normally stand or fall together. This situation entailed by post-war conditions insures an annual deficit of Yen 250.

The Report suggested that those invited may not have heard the invitation or hearing may have failed to sense its meaning and importance, in all probability because it was too lightly weighted with personality. A gratuitous subscription avails little but expense to the sender, a sample copy is a dead letter unless vitalized by an accompanying personal letter or embodying an article written by the sender. Thus the "Mission Numbers" now issuing are an open door for the furtherance of multiplied subscriptions, for it is the personal charge that takes the fort and holds it against all comers, just as it is the personal commercial traveler that makes big business possible!

A recommendation of the Editorial Board unanimously adopted by the Federal Council reads as follows,—*"The Federal Council of Missions in Korea urges each of the missionaries who is supported, wholly or in part, in his work by a homeland church or society, to cooperate with the Editorial Board and our Christian Literature Society for the thorough canvass of the missionary supporting churches, for subscriptions to "The Korea Mission Field."*

We cannot see why such a plan, which is natural, logical and vital because personal, if honestly worked, should not within the year lead us out of the woods into the open place of solvency! What rational reason can possibly be given why a church which supports a foreign minister in the Orient whom it refers to as "Our Missionary in Korea,"—a person who has visited and addressed that church at home and has written it personal letters from Korea, whom the members have come personally to know, respect and love, should not be vitally interested in the life problems, labors and all around conditions of their missionary which are also their own, in that it is their gifts and prayers which have made possible and maintain such relations in Korea? And how can such a people, if they know about it, fail to become liberal subscribers for our periodical which more than any or all other journals can acquaint them with conditions which they need to know for the quickening and gladdening of their mission enterprise. To fail in this line smacks of running an automobile with no fuel for its engine and no lubrication for its wheels!

Shall we not, therefore, brethren, personally and prayerfully cooperate, at once and during the year before us, in a long, strong and altogether pull to get upon solvent feet, and while achieving this to do something greater in strengthening the bond which vitally unites us to the homeland churches in Christ who is the vine and they supporting branches and of which we are the twigs!

Yours in the enduring bond,

Allen F. DeCamp



THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XVII.

OCTOBER, 1921

No. 10.

Editorial.

Resting Awhile.

THE Master said to His disciples, "Come ye apart into a desert place and rest awhile." Some deem it unwise to write of missionary outings and rest periods, lest homeland readers, unable to appreciate the exhaustions of this service, may class us with those who love not their calling, but entire frankness seems to us the part of wisdom.

THE climate is trying as are also the Oriental diseases from which we are inadequately protected. "The care of all the churches" increases with the years until the work to be overtaken calls for the strength of ten, if not of a score, and because very few respond to the call, nerve strain is induced resulting in more depletion and disablement than seems properly our due. A considerable number return on sickleave to the homeland some of whom remain there, while yet others are translated to Heaven, as has just been the case with our dear brother Lyall, whom we expected soon to welcome back to his work.

THE conditions named and others like them enswathe us like an atmosphere; touching us at every point they suck and drain away the virile virtue and are inescapable except through respites for infilling without which the missionary must be reduced to the limpness of an empty sack, prostrate, formless, useless! An empty sack filled with flour assumes form and efficiency and can stand upright. That same sack of flour rebagged by assimilation in a body, enables the bag to live, walk, talk and to participate in thinking, willing, loving and worshipping! This symbolizes forth the meaning of "resting."—

"Rest is not quitting the busy career,

Rest is the fitting of self to its sphere;

'Tis the brooks action, strong without strife

Fleeing to ocean after its life."

We may be rested through solitude, homed in the earth and heavens!

"There is a pleasure in the pathless wood,

There is a rapture on the lonely shore,

There is society where none intrude

By the deep sea and music in its roar.

WE may become rested beside or in the sea; at the bases or on the tops of mountains, but most of all are we refreshed and recuperated by communion with friends; fellowship with men, especially mountainous men of vision, who most help us into fellowship with God! The Christian civilization has made the Earth one neighborhood is evinced by the easy access of our foreign mission fields to the lovers of men from the ends of the Earth.

TWENTY-FIVE years ago Seoul was occasionally visited by a foreigner who, disembarking at Chemulpo, loaded one donkey with himself, another with his luggage and a third with "Cash" required to make the trip, toiled painfully for twenty-six miles to Seoul where he became a seven days' wonder. Today this city lies upon one of the great highways of the world.

THE Summer just passed was especially fruitful with inspirational visitors. The first to arrive, early in July, at Wonsan Beach on the east shore of Korea, was Dr. R. A. Torrey, who is doubtless the most illustrious follower of Dwight L. Moody who was familiarly known as "The Man of The Book." As Luther in the 16th century, at the Diet of Worms, faced Europe and answered the question "Will you recant?" with a thundering "No!" and holding aloft the Bible cried, "Here I stand I can do no otherwise, God help me!" so in somewhat similar fashion today Dr. Torrey in the high court of scholarship and of public opinion holds aloft the same Bible and confesses the same faith in the presence not of a continent but of a world!

DR. Torrey's three days' series, ten days later was followed by a week's series of meetings led by R. S. Stewart, D. D., an Evangelist of the M. E. Church, South, working in the Orient. Building upon the foundation laid for him by Dr. Torrey, Dr. Stewart unfolded the superlative splendour of the character of the World's Redeemer, which warrants not only His claim to omnipotence but to everything in the earth and in the heavens that is at all worth while! Into the World's vernacular Dr. Stewart eloquently translated the text, "In Him dwells all the fulness of the Godhead bodily and we are complete in Him," "complete" meaning, normalcy of character restored to man. (See article this No. "Bible Conferences at Wonsan Beach.")

A few days later Rev. J. V. Thompson, of Methodist Board of Sunday Schools, Chicago, U. S. A., expounded the contemplated revolution in the Sunday Schools of our planet whereby, in accordance with psychologic facts and scientific methods, the sincere milk of the Word shall be provided for babes and strong meat for those who are able to bear it. This presentation during two days was most illuminating and we were glad to learn that Mr. Thompson will visit Seoul in the Fall. (See initial article of this number).

RETURNING from our seaside outing we of Seoul were welcomed by two Prophets from the United States, Rev. John Nelson Mills, D. D. of Washington, D. C. and Mr. James Speers, of New York. Dr. Mills addressed the Union Church Sunday afternoon on "International Service Through Missions," whose refrain was "Christianity is international or it is not Christian. Christianity is for the world or it is for nobody. All nations must be Christian or none will be." Sunday evening Mr. Speers, who is Vice President of the Presbyterian Board of Foreign Missions and was very prominent in the Inter-Church World Movement, told us how the latter was born and how it failed to mature through lack of co-operation; while Tuesday evening, through 150 stereopticon slides, Dr. Mills acquainted us with the naturally vast, fertile and splendid South American Continent but which is so religiously belated that its university professors ridicule the possibility of a young man living a pure life and over the portals of whose cathedrals are chiseled the words, "Come unto Mary all ye who are weary and heavy laden, and Mary will give you rest."

HE showed us the gigantic statue of Christ set upon the border line twixt Chile and Argentina, amid their mighty mountains, and inscribed with the words, "So long as these mountains endure there shall never be war between Chile and Argentina." Each nation was anxious that the statue should face its country. A happy compromise was reached by facing it northward, as entreating its big sister North America, "Come over into this southern Macedonia and help us to make good!"

The Church and Tomorrow.

BY J. V. THOMPSON.

"Give us the young and in a single generation we will create a new mind and a new earth" "If you would have anything into the nation's life put it into the childrens' schools." Kidd was right. The Von Moltke program is effective. In the forty years following the Thirty Years War Germany trained her children in the idea that the state and its interests are supreme. At the same time France was teaching her children and youth a different sort of patriotism.

The loyalties of love and fear are not the same. The most abiding loyalties come by way of the most vital satisfactions.

The church at home and abroad faces many new and important problems just now. Some of these are natural developments.

Many have grown out of the recent war. All of them involve loyalty to the historic standards of life and conduct.

The world is aflame with the spirit of the new day. Modern science, art, literature, commerce and travel have spread to the uttermost parts a feeling of unrest, the upward urge. Every where young men and maidens are hearing and heeding the call to larger life and the wider contacts. They may not safely be denied. There is a lifting of heads a new flash of eye, a new vigor of purpose, a fresh intolerance of restraint. "The old order changeth; giving place to the new."

What this new generation shall do; where it shall go; how it shall strive; for what its sacrifice shall be made, depend largely upon the attitudes and ideals of home and church and state. May God grant that the mantle now falling upon the eager young shoulders may be worthy of the generation which is and that is to be.

We are realizing that in the forward progress of the generations the pace is constantly accelerating. Seldom, if ever before, has a single generation been faced by so many

complex problems. Nearly every field of human life and conduct is involved. Industrial, social, educational, political, international questions; relations between races, age groups, individual, all demand attention and solution. Never has the call for leadership been louder. Never has occasion for wisdom been more momentous.

It is interesting, moreover, to note that the fundamental nature of the problems faced by North and South, by East and West, by Occident and Orient is the same. Human relations, human conduct, human aspirations bulk large in the questions of the hour. African, American, British, Chinese, Japanese, Korean it matters not: change the color of the skin, the slant of eye, the local circumstance and the factors are the same.

Further study shows that practically every great difficulty is occasioned by faulty conduct. And this comes from wrong motive.

Because men have used their science to shoot high explosives through space and destroy both church and innocent worshippers thirty-five miles distant or employed their skill in producing death dealing gases and submarines, is no arraignment of science or of the wealth behind it. It is the motive controlling the use of these legitimate elements that is wrong.

Right motives must supplant wrong motives in individual, national and international life. The home, the church, the state, must combine to see that faith and hope and love and sacrifice become regnant in the lives of the present generation, else the morrow will be black indeed.

All this time the reader is saying,—“Oh yes, we all believe in that. There is nothing new in that. What we want is the remedy. How is the new day to be brought in? Where is leadership to be found?”

The world was not made in a day. Slowly

and patiently the steps must be taken. The church must start.

There must be some clear notion of the life with which the church deals, its laws, capacities, needs, interests. The full spirit and content of the message of the church to human life must be realized. There must be adequate knowledge of how the life which God has made and the message which He has sent may be united wholesomely and permanently.

These can be accomplished only through the agencies of training and organization.

The Master Teacher did not send out his workers until He had thoroughly trained them. He organized not only their parties, but He also gave them a program of approach, presentation and departure, with specific instructions and specific cases. His followers do well in imitating His example.

There must, then, be courses of training for leaders both foreign and native. These should be offered both in the years of training and during the summer and winter months. Ten day training courses in Bible, and Psychology, in Materials and Methods may be offered at the summer resorts of the foreigners. Similar provision may be made for natives. during the fall and winter. Or, by parish, city or other units, the courses may be offered once each week, for a period of weeks.

In addition, local schools of sufficient size, may give courses at the regular Sunday School hour to selected groups of young people.

The use of such methods will in a very short time, provide many leaders who can extend the number, size, and scope of this work.

Theological and Collegiate institutions may provide their pupils with less simple and elementary courses. A single college or

Seminary generation thus could change the status of the entire district they represent.

Church Schools for boys and girls of the adolescent years may be organized so as to use the undergraduate extra class room activities as a means of training leaders and workers for home churches and communities.

Two undesirable things have appeared in some quarters in America. The pastor is not always an asset to the local Sunday School and Religious Education work. And many of our Colleges offer no training courses to fit the students for better work in their home church. Thus they come to think of the church as an unchanging and old fashioned element, with which they have little in common. Steps are being taken to provide standard courses in this field to be given full recognition and credit in regular college work. Our Theological Schools are providing and requiring courses in Religious Education for the preachers in training. These two remedies are already showing worthy results.

In addition to these, our churches must provide for the interests, needs, and capacities of the children and youth, both lesson materials and equipment which will insure right attitudes, and establish right motives.

All this can be done in the one room church, or in the house, or under the tree wherever the church school meets. Of course, separate departmental rooms, etc., are most satisfactory and desirable. But one must always begin with what he has, to do the work needed.

Time and patience and persistence; persistence and patience and time—without these backed by a firm conviction of the need for it, nothing may happen. With them the American Churches have found that leaders sufficient in number and capacity may be developed.

May it be so every where.

Sept. 1, 1921 Seoul, Korea.



Mission Methods for This New Day in Korea.

BY HARRY A. RHODES.

There are several reasons why this topic should be considered. In the first place we have had over thirty five years of Protestant missionary work in Korea during which time a large well organized native church has grown up. Supposedly we have been adapting ourselves to the changing situation but there are indications that we need give further heed to this problem. It requires rare wisdom to make the gradual transition from the mission body to the native church and do it to the greatest benefit to the work. Between going too slowly and too rapidly, it is better to do the latter, if that is necessary in order to satisfy the growing consciousness of the Korean church.

In the *Second* place the last few years have brought such marked changes in the Koreans' attitude of mind and in their social organization, that it is not easy for the missionaries to appreciate the changes in all their bearing nor to adapt themselves to the new order. It requires us to be up and doing to really live in the new day. A new vocabulary must be learned; old ideas about the people must be given up; different forms of work must be initiated.

In the *third* place the growth of the Korean church has been almost imperceptibly slow during the last ten years. The statistics for this current year may prove to be more encouraging. But for almost ten years we have been at a standstill. During that time the number of missionaries has greatly increased. So also has our institutional work and the training of leaders. In spite of large numbers of baptisms and new catechumens each year, our losses by leakage, suspension, etc. have almost equalled our gains. It would be comforting to feel that this condition is due entirely to external circumstances over which the missionaries had no control. But it is quite possible that our own methods have not

been the wisest; we should review the situation from this standpoint.

In the *fourth* place the number of health breakdowns among the missionaries during the last few years, leave of absences, ill health among those still at work, has been alarming. During recent years the mission body pretty generally has gotten the vacation habit; yearly returns on furlough have been more frequent; the hardships of missionary life in Korea have greatly decreased; sanitary and health conditions in the country have improved. And yet the average length of the term of service per missionary has shortened and his efficiency has probably lessened. Evidently missionaries are working harder (and perhaps less wisely) are under greater strain than the missionaries of earlier years, and yet their work does not seem to count for so much.

There is enough truth at least in the above diagnosis of the situation to cause us to consider the advisability of our changing our present policy and methods of work. Perhaps our policy is still right and our methods not the best. The writer cannot claim to have inside information on the subject nor to give it original treatment. But during the last year, he has been present in committee meetings and in station meetings and in one Annual Meeting when the subject was discussed. Some of the suggestions that were pretty generally agreed upon are the following. They are not given in detail but grouped around a few general principles.

1. The merger of our work into the hands of the Korean church should be accelerated. By this is meant our work as we are now doing it, with certain exceptions of course. In this is included the organized work of the church as well as certain phases of our educational and medical work. The two latter forms of work are too entirely divorced from the Koreans. So far their part

is to furnish pupils, pay tuition and fees, and supply teachers under mission management. There is no constructive policy looking towards selfsupport nor to a gradual increase on the part of the Koreans both in the management and financial support of our medical and higher educational work. While missionaries generally claim these objectives for the future they have dropped out of the workings of our present system almost entirely. Or rather they were never introduced. In regard to our evangelistic work would it not be a gain to make a more clearly marked distinction between the work of the missionaries and the work of the Korean church and leaders? Is not much more of the missionary's time and strength going into the organized work of the church than he anticipated in former years? And would it not be a gain in every way to realize his ideal and the ideal of good missionary science, rather than allow the habit of years of service to keep him doing much of the work that in his better judgment he ought not to do?

2. To approach the whole question from another angle let us say that the missionaries should get back to what one of our older men calls their original function as missionaries i. e. to *direct forms of evangelistic work*. It is one thing to say that all forms of mission work are evangelistic work, and another thing to say that they are being done evangelistically. In this latter particular I fear that many of us are failing. We are working under the delusion that the mere doing of our work according to mission rules and practices makes it evangelistic. It is not too much to say that we must bring ourselves into subjection constantly and realize that there are many pitfalls and tendencies to be avoided if we are to be sure of doing our work in a direct evangelistic way. The growth of mission machinery, and of institutional and organized forms of work may easily become a snare. Any policy that keeps the missionary body, including all classes of workers, out of contact with the great non-Christian popula-

tion is a mistake. All missionaries, all mission institutions, all organized church bodies from the highest to the lowest should be making a direct incessant appeal to the unevangelized.

3. The above may be called the extensive phase of our work. There is an intensive phase which is quite as important and which is a standing method throughout the missionary career. *It is the training of leaders.* Every missionary should be pouring his or her life into the lives of a few selected ones who are capable of training for some form of leadership in the Church. It may be done in training helpers, secretaries, evangelists, Bible women. It may be done in working with students in general and with a few in particular. It may be done by teaching Bible, English, music, sewing, domestic science, normal methods. It may be done by training servants for fields of larger usefulness. But in one way or another it can and should be done by each missionary. In the doing of it the evangelistic note should be emphasized in a proper way. The end in view is the development of Christian character rather than an educated well trained person who is only nominally Christian.

4. This new day in Korea requires that the missionaries initiate *new forms of Christian work* as well as make the old well tried methods interesting in a new way. It will be a distinct loss to the Korean church if preaching to individuals, Bible study, family prayers attendance upon church services become any less prominent than in former years. Let us beware of finding consolation in thinking the cause lies in the fact that the times have changed, but in addition to these well known ear marks of a lively spiritual condition in the church, there are also new phases of work which are essential to the church's life, viz., Sunday School and Young People's Work, temperance organizations, forms of social service. In many of these new forms of work the missionary necessarily must blaze the way and be alert to what is required in the new world in which we all the time are living.

5. We are living in an age in Korea that requires a *new literature* and in an age that will have a new literature. If the missionaries and Christian native leaders do not produce it, the church will feed upon that which is coming from non-Christian sources. Perhaps it would be a part of wisdom to be lavish with mission funds in this particular. Non-evangelical sectarianism at least knows the printed page. In future years the mission bodies may not be able to forgive themselves for not maintaining a church paper that is second to none in interest among the publications in the country. It is true that not all missionaries can qualify as producers of an acceptable literature. But it is also true that many are neglecting their gifts along this line. Also it would be a mistake for missionaries to withdraw themselves from direct forms of evangelistic work in order to produce literature. The only literature that is worth while is that which comes out of the closest contact with the people in all their forms of life.

6. It is clear that we should follow a policy that we will have a proper regard to the *conservation of the missionaries health*. It is the height of folly to train missionaries and lose them to the work in less than the normal length of time as to periods of service. There are times and exigencies in the work when missionaries cannot afford to be over careful of their health. But normally it is not so. Periodical examinations of all missionaries including their children should be the rule; inoculation against typhoid, smallpox, and cholera should be insisted upon; the proper care of the teeth and an observance of the rules of sanitation should be practiced religiously. Condition favorable to contentment of mind in the work should be created so far as possible. Rather than have long annual vacations and frequent furloughs, it would be a gain to work less strenuously and be on the job in a normal frame of mind and health more continuously.

7. Another requirement of this new day may be characterized as *specialization*. Spe-

cially qualified missionaries for special kinds of work is becoming more and more a necessity. It is the part of wisdom for missions to use their missionaries according to "each one's bent" so far as possible. And yet missionaries more than other classes of workers must be willing to take on extra burdens, to substitute for those on furlough and sick leave, and to be temporarily side tracked from their usual work; but it should only be temporary. A missionary's efficiency is greatly increased by giving him a fair chance for the greater portion of his time at the kind of work for which he is especially capable or for which he has been especially trained. It is unfortunate if a Mission must insist upon one of its members doing a kind of work for which he has no special fitness and it is still worse if the missionary will not let the Mission help him find his place.

The above list of mission methods that should be emphasized at this particular time may not be agreed to by all. Other items of importance could be mentioned. Each one could be made the subject of a separate article with profit. While it is true that no program even if agreed upon, can be followed strictly, yet it can be helpful as something towards which to strive. We are in constant danger of getting muddled and of becoming lost in the maize of demands of the work round about us. We need help to put first things first. We are very apt to give too much time to the machinery and organization of the work. Both should be simplified. There is also the constant temptation to get too many things a going and not be able to carry on. We do not make sufficient allowance for furloughs, sick leaves, extra demands, etc. To plan in advance, work for our entire time will mean working overtime at a decreasing rate of efficiency and in many cases a health break down at the end. There will always be too much work to do. We must select that which is most essential and in some sense do it well.

Readjustment.

BY JAMES E. ADAMS.

The question of evangelism, in the original and true use of the word, has become a matter for serious consideration here in Korea. If we seek to keep our face toward Christ and the original call and commission which we received from Him, it has become a matter of grave consideration whether policies, made necessary by former conditions, have not, through changing and developing conditions, brought the missionaries to a practical abandonment of the primary purpose for which the King stationed them here. In the country there are only about 204,000 who are professed Protestant Christians. These are gathered into 2718 church groups, with 264 ordained Korean pastors, according to the 1920 statistics. The force of missionary operating units (men and unmarried women) is 280. But the population of the country is over 17,000,000. Yes, speaking in general, for the last fifteen years practically no direct evangelistic propaganda has been carried on by the Missions in the great unchurched districts of the country. The entire so-called evangelistic force has gradually tied itself to routine native church service until it has become practically helpless in the other matter.

The origin and causes of this are quite clear. Twenty some years ago after the widespread evangelistic seed sowing among the people, for a major period of about five years, there was the marvelous movement of the Spirit among them. Large areas all over the country sprang up white to the harvest. The voluntary self organized church groups meeting in worship and study were so numerous, that the missionary could scarcely get around to them, much less sufficiently superintend, train and teach. It was this situation, more than our own wisdom, which pushed mission policies out along lines that subsequently proved themselves of such inherent value in church development. As rapidly as

possible, and necessarily, the Church was put upon its own feet. As organization grew and, in the Presbyterian Church, ordained men grew in number, self government was started by the establishment of a general Presbytery. At this time it was quite clear that the Church had not gotten to where it could handle its entire body. Pastors were very few. There fore among other arrangements one was made for the missionaries to continue the handling of unpastored churches, these to be taken over into the presbytery as they secured pastors. Also missionaries were to serve as co-pastors to the new pastorate. At the time this was without question both wise and necessary. The purpose was that we should serve as long as necessary, but that as the church developed it should increase and we decrease in this relation, until it should handle itself entirely. Among many lines this has been more and more accomplished and progress has been excellent. The one point mentioned, however, placed all the unpastored churches in the hands of the missionary while the Korean pastor carried ordained responsibility only for the one or two churches to which he had been called. And this has been the continued line of subsequent development.

With the growth of the church there has of course greatly increased other lines of responsibility and labor for the missionary. These have mainly been educational—both in the secular and spiritual sense. Outside of the common theory of direct evangelization through educational agencies, has been the unquestionable necessity of the education of the youth of the church in order to the proper and strengthened church establishment. Among the numerous mission academies of the country in the past there has not been more than ten percent of non-Christian students. This has been in 27 schools with about 3,000 students. In addition to this secular educa-

tion there are the theological seminaries, the 30 Bible Institutes with over 1,000 current attendance, and the 1729 Bible Classes as recorded in 1920 with the 73,311 attendance in which the missionaries have had no small function. Now, in addition to these still necessary functions and the co-pastorates, out of the 160 so called evangelistic workers in all the federated missions, let us put upon the shoulders of the only 92 male workers the charge of the about 2,200 unpastored churches. This means that in all these they must exercise the functions of the ordained man, and in the majority all the functions of session itself. This without question is the largest, the most exhausting, and the most tying down of all mission functions. If one subtracts from the 92 those tied up in theological and Bible Institute work, as well as the number constantly away on furlough, the situation becomes still more apparent. The evangelistic missionary has become absolutely tied down to existing church development, assistance and service. All mission funds, forces and interests are tied in and limited to, this line of work. Responsibility to Christ in the application of increasing finances or distribution of recruits is thought of in no other line, because the pressure of this load is so great. For the last fifteen years there has been practically no direct missionary evangelization. Indeed, none except that of the local Korean churches, and that mainly in their own districts. I am quite aware that this evangelization through the Church has been our dominating theory. I myself have been a strong supporter of it, and still believe in it. But, possibly through the missionaries themselves having fallen away, the church itself also has not the measure of this spirit that it formerly had. In my own mission, the largest in the country, in the last ten years there has been a net increase of but seventy groups and about 2,500 in the total adherency. This is not a strong proof of the theory, or at least of our method of its cultivation. We can still grant to the churches the evangelistic responsibility for the people

in their own local districts and cultivate it, but we cannot put away from ourselves responsibility for the great, densely populated districts beyond these.

In brief then, present conditions as a result of our policies, would be about as follows; a large well organized independent church, self supporting and self governing, with 264 ordained pastors and all evangelistic missionaries absolutely tied down in the outline work of the organized church; a remaining unevangelized population of about 90% among whom for about fifteen years no direct effort by missionaries has been made.

May I call the thought of the reader back to my former statement? Has not the question of evangelism, in the original and true sense of the word, become a serious matter? And for those who keep their face toward Christ and the original call and commission which they received from Him, does it not become a matter of grave consideration whether former policies have not brought the missionary to the practical abandonment of the primary purpose for which the King stationed him here?

There is one other still greater and more urgent consideration in the matter than those presented. It is that of the present attitude of the population, even in the unchurched districts, to the faith in Christ and the worship of God. From all I can understand it seems to exist over the major area of the country. In many places requests are coming in from such districts asking for church establishment, and this has been going on for about a year. I am not certain of its origin. Indeed, as I have for the last six months been trying to reap the harvest whitening for Christ in my own district, and tried to understand the causes, the question has more and more arisen in my mind as to whether there had not been something of the same conditions and possibilities during the many past years of missionary neglect.

On my return from furlough last Fall many old friends of the Taiku district came in to call

on me. All talked of the spreading of the Gospel among the people and of their desire to come to the faith. I gradually became greatly interested, and brought up the matter in the Station. My colleagues indorsed the facts. But what could they do, with each in charge of from 50 to 70 churches, and two districts of missionaries on furlough with none in charge. The situation was impossible. Not only was it so, but to my mind wrong, and practically criminal, in relation to Christ. My own health did not permit my getting back into the straining harness of the organized work. So I undertook to try to do some service in this line. Two churches released for a time their pastors and in a few months we had six men at work. Each man has gone to a selected town where no church exists and has made a twenty five days campaign for conversions and final establishment of a church group. They have averaged about six months. The number of churches established have been thirty five, with between seven and eight hundred carefully enrolled out of about twelve hundred professing faith. About half of them have already secured their church buildings. A trip through them at the beginning of Summer showed that all of them with two or three exceptions were progressing well. It has been very little more difficult to work in unrecommended towns than in those that were recommended. The leading pastor has established one every month in every village he has attempted, and lately said to me that he was convinced that there was no town in which a church could not be established within a two months campaign.

With all of this preliminary talk, the question I wish to present and push upon the consideration of the reader is how the present relations complications and restrictions of the mission forces may be so adjusted as to provide a measure of release, so that it may put some of its force into this great work. No question can be raised as to its being the fundamental primary objective of missionary effort; as to there being now a great movement

of the Holy Spirit among the unevangelized people turning their hearts toward God; as to vastly more being accomplished in the garnering of the harvest for the King through the experienced missionary putting himself into it; and as to present restrictions in organized church work making it impossible for him to do so. The situation makes clear some developed mistake of position. For it is not the method of Christ to impose upon his servants requirements of service manifestly impossible to them. The difficulty of forward following makes evident the necessity of some measure of readjustment.

To myself, one desirable line of this has become clear. It is that of a change of missionary's superintendence of all the unorganized churches originally without doubt this was quite necessary. As the organized Church and pastorate developed, the transfer of these should have begun long ago, and progressively increased. Of course there is still a considerable proportion of missionary service necessary in this, but a considerable proportion of it also could be taken over by the Korean pastors, and would, indeed, be of great benefit to themselves and to the church. Many local installed pastors could well take the equivalent of missionary superintendence over a number of unpastored churches in their immediate vicinity, and serve them far better than can the distant missionary. The majority of these churches could still support their helpers and at the same time unitedly provide to his church that portion of the pastors salary covering the small amount of his time necessary to give to them. This would put the mutual relations upon the proper basis for permanency. If this were done it would provide a sufficient release of missionaries to follow our Lord in the progress of our original function of direct salvation for the unsaved, and at the same time it is no more than proper for steady progress of the church in handling itself. According to the statistics of the Federal Council of 1920, if each ordained Korean pastor were to take the superintendence of but

five churches including that in which he himself was installed, but half of the evangelistic missionary men, at the rate of only thirty churches each, would be needed to care for the remaining churches. With so light a load as this on the one half, the other half might easily be counted as free to make the carrying of salvation to the unsaved their major assignment. Yet I doubt if for many years there have been any at all among those missions so assigned. The present situation, regarded from any point of view, either that of the ordained pastorate and the Korean

Church organization, or that of the Mission in relation to church development and direct Gospel propaganda, has become misadjusted. And under present conditions this misadjustment, at least in the one major line of our own responsibility, is working incalculable loss to Christ, and putting us into the position of inefficient servants to Him. Let us get busy and readjust. Our Master said of Himself, "the Son of Man has come to seek and save that which is lost," and He said to us, "even as the Father sent me so send I you."

The Progress of Christian Endeavor in Korea.

BY W. J. ANDERSON.

When the writer first came to Korea he was not a little surprised to learn that the Young Peoples' Society of Christian Endeavor had made little or no progress among the young people in the native churches of this country. It seemed almost inconceivable! How is it that this organization, second to none perhaps only to the Young Men's Christian Association, the largest Christian organization in the world, representing four million young people, had not been introduced in the evangelical church of Korea? What part do they have in the church work? How are they trained for service? These and many others were naturally the questions which arose in his mind. Several answers were given as to why the society had not been organized: "poongsok," Korean custom would not permit the meeting of young men and young women at the same time in the same place; a young woman would never speak in the church if there were men present; missionaries were too busy with the regular routine work to take up anything new.

But there has been a remarkable change in those four short years. A great crisis has come in the history of old Korea, she has begun to wake up to the fact that the civiliza-

tion of the world is advancing at a very rapid rate and that she is standing still; that the highest aim in life is not just to be able to write Chinese characters, but to do something; that Korean custom must change and that if Korea is to amount to anything the young people must be given a chance. All of these things have, of course, had a great effect upon our church and particularly upon our young people.

To meet these changing conditions and to supply the demand of the young people for something to do, we in Andong have tried various things; English classes, musical clubs, a literary society, a night school and a so called Y. M. C. A. all of which failed to accomplish what we had desired and the result was no less than discouraging.

With the introduction of the girls preaching bands in the Summer of 1921 public opinion was greatly changed in regard to the place and ability of women. They were respected more and well listened to when they spoke. Women everywhere took courage and started a more definite campaign to win their own sex to Christ.

With both sexes active and seeking something to do, it seemed high time to introduce

something which would supply this need and also train them for more definite and effective service.

The young peoples society of Christian Endeavor seemed to be just the thing and it was decided to try it out in the local church, so just exactly forty years after the first society was formed in America the first society was formed in Andong.

It proved to be such a success and blessing to the young people, that we decided to organize societies in the country churches too with the result that we now have about 25 Societies with a membership of about six or seven hundred.

The results have been very gratifying indeed. The deepening of the spiritual life of the young people, the development of their prayer life, the joy which they have received as they testified of the grace of the Lord and the increasing of their interest and usefulness in church and Sunday school activities, have been some of the most prominent results which have followed and we have felt more than repaid for all the efforts put forth in getting the Society organized.

June 7-9 were the dates of the first District Convention which proved to be a great blessing to all who attended and resulted in a more thorough understanding of the principals of the Society and a great enthusiasm for preaching; two preaching bands were organized and sent out to preach in some of the new churches.

At the June meeting of the Taiku-Andong Presbytery, that body enthusiastically decided in favor of the organization.

At its Annual meeting, the Presbyterian Church North, also decided to adopt some form of C. E. as its general form of work among young people, but recognizing that the General Assembly was the body which should first officially adopt it, no definite policy or program could be recommended until after the meeting of that body in September.

The official button which is used in China, (a 10 sen celliod one with "C. E." encircled with six Chinese characters), has been adopt-

ed and has proved quite an asset in preaching, as of course many inquire as to its meaning and the subject of belief in Christ is easily opened.

So much for the history of the Organization in our section of Korea up to the time of writing (September 1st), several individual organizations will be found in several other places throughout the land but as yet no union has been made of them] and it will perhaps be some time to come before it will be advisable to consummate it. Now, for a few words in regard to the principals of C. E. the general advantage it is to the church and some of the difficulties which must be faced in organizing here in Korea.

Most people from America, at least, are quite familiar with the general principles of Christian Endeavor. It is an organization among the young people with the definite aim to deepen their spiritual life, train them to testify and speak for Christ in public, to train them into active members in the church and to interest them in a definite campaign to win the young people for Christ. Its motto is, "For Christ and the Church;" therefore second only to loyalty to Christ, is loyalty to the church. It is strictly under the control and jurisdiction of the session or highest body in the church; a **교문**, advisor, is appointed from among the older officers of the church, who has absolute authority and can veto any action he deems necessary; he is supposed to be present at every meeting of the Society and no committee can meet without his consent or presence. A **보모** is also appointed who has oversight of the young women of the society. It is thoroughly understood from the beginning, then, that it is an organization within the church and has no other interest than that of the church. It is "the church working with and for the young people and the young people working with and for the church."

It would be very difficult indeed to estimate the value of having C. E. in our churches. The writer can testify to the fact that it was

through this organization that he was reclaimed for the Lord and through it that he received his call to the ministry. Thousands from America and other lands can testify to the same thing. Is it not up to us, therefore, to give to our dear young friends the benefit of this organization which has been such a blessing to so many of us? It will meet the demand of the young people for some kind of a "whoe," and will do away with many of the undesirable ones which are now in our churches, unsupervised and which are getting many of our young people into trouble; and will introduce a spiritual organization which will train them for church and Sunday School service, develop leaders and unite the young people in a definite evangelical campaign in behalf of their comrades who have fallen into sin.

Many difficulties confront us, and it will take very wise directing on the part of the missionary in charge and a thorough understanding on the part of the young people, of the principles of the society, before it can be undertaken successfully; but surely it is worth while. The question of the sexes is not so difficult as it may seem at first glance. In the larger churches it will perhaps be wise to have the young women meet separately but there is no particular reason why they should not meet together in the smaller churches so

long as they are divided by the curtain, and are properly supervised by the older members of the congregation. Only the young men lead the meetings and hold offices where chairmanship, etc. is involved. In regard to committee meetings, the rules state that, only if there is some particular call for it will the committees meet separately and then only with the permission of the adviser and with his presence. Once in two months all the committees meet together with the officers of the society, at which time the reports are heard and the work of the following two months is outlined.

It has been stated that the sexes are coming together two fast as it is and that the church should not be the one who should encourage it or push it. True, they are coming together fast; should not the church recognize this and so direct it that it will become a perfectly natural relationship? How better can she direct it than through a spiritual organization and in a religious service in the church under the supervision of the highest officials in the church?

This is our "Sunday School Year" and we must make it the greatest year we have ever had in that department, but would it not be well to make a modest beginning in Christian Endeavor and so prepare for more definite young people work in the future.



The Promotion of Intercession.

How Much are we Praying ?

CHARLES GALLAUDET TRUMBULL. (*Chinese Recorder*)

We often hear the expression, "prayer and service." It suggests that prayer is one thing, service another. There could not be a more mistaken idea. Prayer *is* service. Prayer is the highest form of service and the most energetic service any child of God can render; for prayer, true prayer, is energized by the omnipotence of God, and, as has been well said, it "releases the energies of God."

Our Lord says, "If ye shall ask . . . I will do" (John 14: 14). And if God can do greater things than man, then prayer is the most resultful investment of our time that we can make,—up to the limits of such time as God would have us give to prayer. Have we honestly asked God to show us what proportion of our daily time, as a working basis, he would have us give to prayer? Have we realized that, after allowing one-third of the day's twenty-four hours for sleep, if we give one hour of the remaining sixteen to prayer, we are using only six and a quarter per cent of our waking hours for the most effective form of service we can render, and ninety-three and three-quarter per cent of our time to other

matters, most of them less important? Or, if we give two hours a day to prayer, we are giving only twelve and a half per cent of our waking time to the highest service we can render God and our fellows, and eighty-seven and a half per cent to other matters.

Might we help men more, might we bring out of death into life more souls, through faith in Christ as their Saviour, if we perhaps "talked less to men about God and talked more to God about men? If we really want the worldwide revival to come, for which—God be praised—so many are praying, may we not ask God to reorganize our own prayer life, and then let him really do so, at any cost to our own man-made ideas and plans?

Those who would be in touch with what the writer believes is the most God-used intercessory agency of which he has any knowledge, will do well to drop a line to the Great Commission Prayer League, 808 North La Salle St., Chicago; U. S. A., and ask for samples of its prayer leaflets. Legitimate prayer requests of any sort sent to the League are faithfully brought before God in prayer.

Language Class Notice.

Seoul, Korea, September 12th, 1921.

Dear Friends :

The Fall term of the Language class will begin classroom work on *Oct. 10th at 2 p. m.* in the Pierson Memorial Building.

For board accommodations write to Mrs. R. A. Hardie, Seoul, Korea.

Rate of board is same as previously i. e. ¥75.00 per month or ¥70.00 per month where two people occupy one room.

Fees are ¥2.00 per month per student.

Following classes will be given, 1st year 1st term, 1st year 2nd term, 2nd year 1st term and 2nd year 2nd term.

Classes will begin on Monday Oct. 10th but it is suggested that students meet the teachers for a short time on the afternoon of Saturday Oct. 8th for consultation and assignment of work if possible. Mr. Underwood and most of the teachers will meet at the P. M. B. S. Building at 2 p. m. on that day for this purpose.

Station secretaries are asked to circulate this notice and greatly oblige.

Yours Sincerely,

HORACE H. UNDERWOOD.

For the Language School Committee.

How I came to be a Missionary.

MRS. L. T. NEWLAND.

"You say that Mrs. Newland of Korea was Sarah Louise Andrews of Charlotte, N. C., Oh, that can't be! Why she was as full of fun and mischief as could be I simply can't picture her being a missionary." So said the sister of one of our Southern Presbyterian missionaries to him when he was home on furlough. Oh, yes, he came back and told me and we had a good laugh over it.

Now some people really think one must be long faced and sober if he is to be called for work in some far away land. Well such was not true in my case nor is it true in the majority of cases. A goodly share of fun and humor is an invaluable asset to a missionary. I was just fifteen years old when I startled my mother with the statement that I expected to go to Korea as a missionary when older. I was told that I could get that idea out of my head for she wouldn't hear to it. But the idea was not put out of my head though I kept quiet about it. Rev. Robert Coit was then assistant pastor of our church and he was at that time a volunteer for Korea. He told us much of the great need for workers in that far off land. I then determined that I would come to Korea for I knew God would open up the way if He wanted me for service there.

Soon after this Mr. Newland who was then a senior at Davidson College proposed to me. That complicated matters for me as he said he felt called to preach in the homeland. We felt sure too that our love for one another was God given so I consented to become engaged to him with the understanding that I expected some day to go to Korea as a missionary. You see he had three years of seminary work ahead of him and I hoped and trusted that during that time God would lead him to see the great need in Korea and give himself for service there. So we agreed to pray that God would make it plain to us where He wanted us to serve Him.

Soon Chun, a new Station, was to be opened up in our mission in Korea and during Mr.

Newland's second year in Seminary the mission sent a call to him asking that he offer himself for this work. Oh how rapidly my heart beat when I read that call and how I longed to send back word that we would come but Mr. Newland said he still didn't feel the call to that work, and I didn't urge him to accept.

Several months passed by and one morning I received a letter from him saying he had *volunteered for Korea*. He had been reading an article in the "missionary Survey" and the great need for workers and the conviction that his life would count for more in Korea than any where else came home to his heart so he went directly and volunteered. I was then a teacher at Nacovchee Institute but all dignity was forgotten for the time and I ran fast as I could down to the office to tell Rev. John Knox Cort that I was *really* going to Korea as a missionary.

I took for granted that if God wanted us out there we would pass the examinations and that the Executive Committee would appoint us and it happened just that way.

The news wasn't joyfully received by my home and I was told that if I went it would have to be without the consent of either parent. So I had to come without that consent. There was opposition from most of the relatives but my sister and two aunts and an uncle took my part.

Mr. Newland and I were married in May and sailed for Korea in August. I was the youngest missionary that our Board had sent out up to that time. Those first two years of language study and adjustment were hard ones and some times I felt that I had done very much for the Savior to have left home and to have come out here so young. But that feeling soon changed and during the last eight years my heart has been filled with gratitude to Him for letting me have a small part in this great work. My parents now feel that I did right in coming to Korea and are interested in my work here. Truly there is not a happier woman than I in the world!

Wonsan Beach Bible Conferences.

BY ROBERT GRIERSON, M. D.

The denizens of Wonsan Beach who, year by year, renew their physical and spiritual vigour by the recreations and associations of that community, were blessed this year by the presence and uplifting teaching of two notable men of God. The first of these was Dr. R. A. Torrey, now head of the great Bible Institute of Los Angeles and formerly an evangelist whose field extended to all quarters of the globe. Dr. Torrey, coming from America to revisit the Mission Fields of the Orient, was able for the first time to pass through Korea, and he spent four busy days with the Community on Wonsan Beach.

Dr. Torrey is a man of apostolic power and of apostolic simplicity. There is no mystery about his ability to stir the hearts of his auditors and to bring them to God in repentance and consecration. His apparatus is as simple as that of a mill-wheel where you see the water pouring over, and the wheel turning by the obvious weight of the running stream. The turning wheel in Dr. Torrey's case is his absolute belief in the Bible as the Word of God. The head of water is the whole stream of Truth as contained in the Old and New Testaments, untapped in any of its upper reaches, and undiverted by Higher Critical underminings to flow in other directions. Or, to change the figure, his soul has become a "burning-glass" to focus and concentrate the rays of God's light that has shone upon the world in the Holy Scriptures. He is, above all, a Bible Christian and a Bible Teacher: he uses no auxiliary apparatus of human wit or psychological intrigue—but depends upon the Truth itself which, in his hands "is like a fire, and like a hammer that breaketh the rock in pieces." He is sane, simple, straight to the point, severe against presumptuous unbelief, but, above all, scriptural. We listened to him for periods of time which the watch showed to be of more than an hour's duration each, without any con-

sciousness of the time sense being offended. There was usually a moisture in the eye, and a feeling of holy gladness in the heart at the end of his lecture.

Dr. Torrey's attempt was to bring us into the possession of five sorts of Spiritual Power:—The Power of the Blood of Jesus: The Power of the Holy Spirit: The Power of The Word of God: The Power of Prayer: The Power of Personal Work. His necessarily limited time prevented him from taking up all of these subjects.

Not long after the closing of this short series of the meetings, which gave a new impetus to our seeking after God and His best gifts, there came another gracious guest to the Beach, to bring a renewal of our deep longings after the perfect life. This was the Rev. Dr. R. S. Stewart, a missionary labouring in Japan under the Southern Methodist Church. Dr. Stewart's life has been so blessed in winning souls and stirring the hearts of Christians, that he has been set apart by his Mission to give part of his time to the holding of Bible Conferences in various places, and so it came about that he spent a week in Wonsan. Dr. Stewart is evidently a man of scholarly culture, and his addresses were distinguished by the grace of refined oratory and sanctified rhetoric. Following Dr. Torrey, he was like Chrysostom after Luther. Yet, that his dependence was not upon "excellency of speech or of wisdom" was evidenced by his constant presence at the daylight prayer meeting long in advance of all other comers, however early they might go, wrestling for enduement for his service.

Dr. Stewart's afternoon addresses were applications of the Kingdom parables of Matthew 13. His exposition was different from that to which our pre-millennial views inclined a number of us, but was fresh in view-point, and moderate in statement.

Jesus himself is the subject of these para-

bles: He is the personification of all the Kingdom forces. Jesus made a very great claim, namely that he was a sower of seed with the whole world for His field. And this has always been true, that all the goodness of the world flows from Calvary. Jesus is much bigger than our historical conception of Him. He fills the world more than is conceived even in the history of the Christian movement. It was Jesus who sowed the good seed in the heart of Pharaoh's daughter in the heart of Cyrus: in the heart of Socrates, Knowing Him historically hasn't saved any; not knowing Him historically hasn't damned any. There will be many on a future day who, like Nathanael, when first they meet Him, and are shown evidence of His relation to them, will cry in recognition, "my Lord and my God!" Wherever there is one who is maintaining his integrity, Christ has been sowing in him—it is the man of Calvary that has breathed that goodness into his heart. There is something in us

that admits of nothing less than world dominion for Christ.

Consider what a kingdom Jesus could have set up, one in which, by a benevolent despotism, and a perfected sociology, and a full use of all natural forces, an ideal world could have been evolved. But He did not found a state like this. He gave it up for this great pearl of spiritual redemption, and a rule founded, not on the fears of man, but of love over willing hearts.

Dr. Stewart's morning addresses were on varied topics related to the Higher Spiritual Life. He spoke a great deal on the theme of "entire sanctification," to the satisfaction of many of his hearers; and to the others, the emphasis on the doctrine of Holiness no doubt assisted to a higher spiritual experience.

The opportunity of participation in such seasons of blessing is not the least of the benefits of a summer outing on the Beach at Wonsan.

Designated Gifts; their Solicitation and Application.

BY C. D. MORRIS.

When I yielded to the request of The Editor in Chief to write an article on the above subject I did not do so with the confidence that I knew enough of the working policies of all the Boards to deal with the subject in any exhaustive way, but I felt that if I discussed it from the standpoint of the writer's own Board that the working policies of the different Boards will be near enough alike to make what I write of general interest.

As far as the Methodist Episcopal Board is concerned the principle of the Designated Gift is a modern development. Some of us remember when our Board, while not refusing the designated gift, held very strongly that it was better for all the money to be paid into the general fund, which fund was to be appropriated according to the judgment of those who were supposed to have first hand knowledge of the conditions in all the fields. There

are some strong arguments in favor of this idea, but the very practical question arose that there were a large number of consecrated people who preferred to designate how their money should be used, and if this privilege was not granted there was danger that much income would be lost to the Board. At first the principle was applied in a limited way, but gradually it has expanded until any church or group of churches is at liberty to designate what shall be done with the offerings. Now many churches have their own foreign pastor and in the church bulletin his name is printed with the name of the pastor in charge, and the congregation feels that the worker on the foreign field belongs to them in a very real way. In addition to the support of the foreign missionary many gifts are designated for buildings, scholarships, support of different classes of native workers. Under guarded

conditions I think that all the Boards now encourage the designated gift, and an increasing amount of the income of Boards is coming in this way. The great argument for encouraging the designated gift is that not only will the income of Boards be increased but that such gifts have a very great educational influence on the home church. The contributors feel that there is a living link between the field and themselves, and their interest being aroused they will make greater effort to understand the conditions of the field where their money is going, and this will result in increased income. For over ten years the larger part of the support of the writer and his wife has come from the Epworth Leagues of a district in the middle West. When on his last furlough he tried to visit every charge on that district, and the way he was received as a real friend and fellow worker showed that they regarded the bond as a vital one. In one beautiful town when he spoke on a Sunday morning the officers of the local League occupied the front seat, and one bright young woman when shaking hands assured him that she had been praying for him for years. I am sure that the young people of those Epworth Leagues have a deeper interest in the whole question of the world's evangelization than if they had made the same offerings in an undesignated way. There is no question about the method increasing the interest of the givers, and having a big educative influence on the church.

However the whole plan must be carefully guarded. The Methodist Episcopal Board in its Manual for Missionaries has the following explicit instructions: "Missionaries are not to make special appeals for support of their work without having first secured the approval of the Mission Finance Committee and of the Corresponding Secretary." This is a most wise provision and guards the interests of the Mission and Board. The Board does not solicit Designated Gifts, but realizing that many prefer to give their money in this way it is very willing to administer sympathetically

such gifts when made either on the initiative of the donor, or in response to the solicitation of a worker on the field, who has the approval of the Mission Finance Committee and the Board. Every missionary is of course in honor bound to loyally support the general fund of the Board, and will not make any appeal for funds that will in any way prejudice the regular income.

Not only should such designated gifts be used according to the approval of the Mission Finance Committee and Board, but they should be used strictly according to the donor's wishes. Said donor has the right to stipulate how he wants his money used, and when such gifts are accepted it is understood that his wishes will be respected in every way. No change should be made in the use of such gifts without the permission of the giver. Care should be taken to correspond regularly with such givers so that they will know how the money is being used, and what are the results.

It is safe to say that most of the Boards would prefer to have enough money come in the undesignated way to meet all the appeals from the different fields, such money to be appropriated in the light of the needs of all the fields. However, realizing that any application of such a rigid principle would imperil much income, and have a stultifying influence on many good people, the designated gift is now most cheerfully received, and the principal adopted as part of the working plan of the Boards. The designated gifts do not clash with Board arrangements, for under the present plan such gifts are regarded as part of the Board's and form part of the appropriation made to each field.

The question naturally arises whether the policy of the Boards is not too rigid, and if it would not be well to have more elastic legislation regarding them. I think the plan as worked out by the Methodist Episcopal Board meets all difficulties, and while guarding the interests of the Mission and Board, gives the worker much liberty to solicit such gifts. It should

not be regarded as unreasonable that one should have approval of Mission Finance Committee and Board before appealing for any object. The last Field News Letter, Number 6, of the Methodist Episcopal Board, has in it the fullest treatment I have seen of the whole question of designated gifts. I think the careful reading of this letter will be of deep interest to anyone who desires to go into the question in a way that cannot be done in an

article like this. I have no doubt but that the same general principles are in force with other Boards.

Finally, I believe in the Designated Gift, and am convinced that not only have such gifts greatly increased the income of the Boards, but that they also have had a wonderfully stimulative and educational influence on the life of the home churches.

The Summer at Sorai Beach.

Altogether including children there were about one hundred and seventy visitors to Sorai Beach this Summer. They came by boat, auto, motor cycle, bicycle, while Mr. Underwood even came in walking. About ten or twelve came from China and more than that number from Japan. There were no serious cases of illness and no serious accidents. No more ideal place for children could be found. The weather was delightful with the exception of one week of storm and one week of hot weather. The sunsets were as glorious as ever.

There were the usual community activities; —tennis, baseball, swimming, beach sports, the annual race around the point, picnics, afternoon teas, clam chowders, boating, the Friday night stunt night in the grove, birth day and wedding anniversary parties for those who had foresight to see to it that these events in their lives were scheduled for the summer season. Some fourteen young people became sufficiently proficient in swimming to secure their "Sorai S.s." Others added first and second bars to their laurels. In the mile swimming contest around the point, Edward Avison as formerly made it in the quickest time, 36 min. 8 sec. which does not equal his former record by three minutes. Several parties made the trip to the "canyon" twenty li away, slept under the open sky and came back trying to make the rest believe they had had a 'glorious time.' The

Friday night affairs in the grove were of a very high order, particularly the Circus, the Minstrels, and Children's Night. In the last named, the children training by Mrs. Wachs in her singing class during the summer did remarkably well. The annual children's picnic on July 19th, Dr. and Underwood's birthday, at which Mrs. H. H. Underwood was hostess were greatly enjoyed by the adults as well as the children. A special feature of Sorai this Summer was the presence of Miss Hess with her motor boat, "The Cincinnati," she having made the trip in it from Chemulpo. She kindly took excursion parties to the near islands.

Religious activities also were not neglected and were the source of blessing to many. The children's Sunday School with Mr. L. Henderson as superintendent and his corps of teachers was a model one. At the same hour the adult Bible class on the porch of the Underwood cottage was led by Mr. Rhodes. The Sunday afternoon services in the Auditorium were most inspiring and helpful both because of the character of the sermons and because of the special music. The Thursday and Sunday evening services on the Point are in a class by themselves and quite beyond words to describe. With the wash of the sea on the rocks beneath, the islands in the distance, the sail and fishing boats dotting the surface of the water, and the sunsets than which none could be more beautiful, coloring the clouds

with a hundred hues and fading away while the moon was making an equally beautiful picture on the other side were the surroundings in which we mingled our voices and our hearts in song and prayer to the maker of all and to Jesus the Lord of all. The visit of Dr. J. V. Thompson on Sunday School work and his other addresses were greatly appreciated. There were religious services also for the Koreans including a visiting preacher from among the missionaries to the Sorai church each Sunday ten li away. It was a great privilege that the community enjoyed in being visited by Mr. Soh Sang Yun, the first known Protestant Christian among the Koreans, and hearing from him how he became a believer in Manchuria fifty years ago and afterwards going to Seoul with six thousand copies of the

Gospels already printed in the Korean language, helped our first Protestant missionaries to Korea.

An event of unusual importance to the community was the visit of the Governor of the Whanghai Province. He was most generous and affable and his visit will no doubt mean good things for Sorai in the future in the way of better travel and communication facilities. Among the new officers for the coming year are the Rev. N. C. Whittemore, Chairmam and R. K. Smith, M. D., Secy. and Treas. All the cottages are already rented for the coming season while six or eight new ones will be erected. Getting in and out of Sorai still has its difficulties but the charms of the place are well worth the trouble.

Confessions of a Sprue Patient.

In the first place,, lest some of the beloved physicians get nervous, I want to confess that I realize I am only a layman and have no business expressing opinions on medical subjects. I shall avoid doing so just as much as physicians avoid expressing opinions on the more difficult questions of evangelistic work, for example.

In the next place, I must confess a fear lest an occasional physician, dreading the accusation of having "sprue panic" may so delay sprue treatment that the patient be allowed to suffer unnecessarily for weeks and months and become straved and poisoned, while the physician is deciding to say "sprue." All the while he could have checked the "what is it" by putting his patient on milk diet and giving him sprue treatment without whispering "sprue" even to himself. A profession that can give an innocent layman salt tablets to to make him drink more water could surely do that. By a mere layman it may be doubted if sprue treatment would kill a patient who has only a persistent fermentation; it might even cure him. So, if ever this layman discovers an unusual fermentation in his alimen-

tary canal, while the physician is lying low to see if it is sprue, he plans to starve out those germs by eating nothing a yeast germ can enjoy, even if he has to live on milk for five days and stop work to do it. On a milk diet, a baby can kick all day and then all night make his father wish he were a monk, but grown-ups cannot keep at work on it. It is surprising how such a five days course does knock out fermentation, it beats the 18th amendment.

If the physician advises, this milk course should be followed by a diet of oatmeal with plenty of milk, vermicelli in clear soup, bacon, biscuits made with baking-powder, fresh orange or grape-fruit juice, or strawberries, and a syrup made from Korean candy, and even sprue will give up the fight. (Korean unpulled candy, 2 parts; butter, 1 part, to be used in place of sugar and as a valuable nutrient.) It may take two years to win the war but the rest of life makes the struggle worth while.

I also wish to confess that while appreciating the drug, a mere layman suspects that one of the chief therapeutic values of "sprue drops" is the staggering psychological effect-

ion the yeast germs of learning how much each drop costs. Any man who can mix carbon, sulphur and water and make them worth five yen a tablespoonful ought to be made secretary of finance to the German government; indemnities would soon be paid.

I hope no one thinks I am hard on the physicians. Why, bless them! when I insisted on my inherited rights years ago, one of them frequently carried me in his arms after com-

ing home from a midnight call and eating half a mince pie as a soporific. Recently they cured me, I hope, of sprue. One of them, with his good wife, took me into their home and entertained me and the best nurse on earth, through two of my attacks and convalescences; he eating at table whatever he thought I should be kept from risking, saving my life over and over at the greatest personal danger to himself! How could I be hard on them?

A Korean Peter.

BY HENRY M. BRUEN.

In visiting my country parish I arrived one afternovn at the village of Keipo. Upon finding no one at the leaders' house I stepped to the bank overlooking the river for Mr. Son was a fisherman by trade as well as by calling.

As I stood there my eye caught the figure of a man standing up in the prow of a small boat methodically reeling in his fishing line over a little wooden frame placed in the middle of the boat. In the stern sat his son-in-law soulling the boat toward shore. As I watched him putting away his line I saw him stoop to gather up something from the bottom of the boat. I could see now and then a flash of silver that told me he had not been fishing in vain. He had not observed me standing high above the river just in front of his own thatch roofed house. As I watched him my thought went back two thousand years to the fisher of men who standing by the water's edge, said to Peter and his companions, "Follow we and I will make you to become fishers of men." Truly here was a modorn fisher of men. Ten years before there had been a church of some 50 people in that village but it had gone to pieces. Even the leader had a very immature knowledge of the truth and finally only only the men and his wife remained. At one time he had been very ill night to death but the Lord had had morcy upon him and he had re-dedicated himself to His service. Although no scholar he was a man of prayer. Many times one could have seen a white figure wonding its way up the hill at the back of

the village to a little thatched-roofed building standing on the edge of a small grove. Here at night and before dawn he poured out his heart to his Master in behalf of his village. The repairs on the church, including a small share of salary of the evangelist who visited there occasionally, he bore himself from the savings of his trade. He might be said to get it "from the fish's mouths." He was always to be found in his place at any meeting of the church officers of the district and he always asked for prayer for his village.

Now word had come to me that "Son's" prayers were being answered. First his son-in-law came back, then others. A letter came asking for a Bible class. Then a letter reporting a revival. The little church began to be the centres of life. Now one might see many white figures wending their way up to the little church. The walls were freshly papered and a new pulpit succeeded the old. Then word came that the old fisherman was so grateful he had started a special collection to buy a Bible and was requesting "Poo moxa," the foreign pastor, to visit them as there some twenty waiting to be received into the catechumenate and a number of the lost shoes had returned to the fold.

Just as his boat touched the shore he glanced up toward his house and as he saw me standing there his face lighted up and he came bringing his creel and grasping my hand in both of his exclaimed, "Oh pastor I am so grateful you have come. God has heard my prayer and we are so happy."

Notes and Personals.

NORTHERN PRESBYTERIAN MISSION.

Births.

On July 10, Dorothy Kilborne was born to Rev. and Mrs. W. C. Kerr of Seoul.

To Dr. and Mrs. W. M. Baird, Pyeng Yang, a daughter, Mary Anna, was born on June 29.

To Dr. and Mrs. Lampe, Syen Chyun, a daughter, Frances, was born on August 30.

Returned from furlough.

Rev. S. A. Moffett, D. D., and son.

Dr. and Mrs. Swallen.

Rev. C. A. Clark, D. D., and family.

New Arrivals.

Dr. and Mrs. J. A. McAmlis, to Severance Dental Department, Seoul.

Dr. O. K. Malcomson, appointed to Taiku but will spend one year at Severance Hospital.

Dr. and Mrs. Roy M. Byram to Kangkei.

SOUTHERN PRESBYTERIAN MISSION.

Mr. M. L. Swinehart returned from America where he had been engaged in securing recruits and support for the Korea Mission.

Mr. W. A. Linton has returned from furlough in the U. S.

New Arrivals.

Miss M. V. Davis arrived in Korea, August 14, and will be stationed at Soon Chun, where she is to be in charge of the school for missionaries' children.

Rev. and Mrs. T. D. Murphy and two children to Mokpo Station.

Misses Bain and Hughes to Mokpo Station.

Miss Mary Pose to Chunju Station.

Miss Anuie Gray to Kunsan Station.

Misses Margaret Martin and Miriam de Haas to Kwangju Station.

Returned to America.

Dr. and Mrs. J. McL. Rogers of Soon Chun sailed on September 4, because of the critical condition of Mrs. Rogers' health.

Miss Margaret Bull of Kunsan sailed from Yokohama, August 29, for America where she will enter school.

SOUTHERN METHODIST MISSION.

New Arrivals.

Rev. S. E. Spencer, wife and one child.

Rev. C. F. Shearouse, wife and one child.

Rev. H. W. Jenkins, wife and children.

Returned from the United States.

Rev. and Mrs. J. L. Gerdine and children.

Rev. and Mrs. A. W. Wasson and children.

Rev. and Mrs. F. K. Gamble and children.

METHODIST EPISCOPAL MISSION.

New Arrivals.

Rev. and Mrs. Chas. A. Sauer.

Rev. and Mrs. Thurman Andrew.

Rev. and Mrs. W. E. Shaw.

Rev. and Mrs. F. G. Vesey have returned to Korea as members of the Canadian Presbyterian Mission and will be stationed at Hoiryong.

Miss Mary Beiler of the W. F. M. S. (M. E. Mission) on July 12th was married to Mr. Archibald C. Biddle of Chemulpo.

We regret to announce the death of the Rev. D. M. Lyall of the Australian Presbyterian Mission in Australia on August 29.

The Rev. J. O. J. Taylor of the Southern Methodist Mission has been appointed to open up work for his Mission in Siberia and will be stationed at Vladivostock.

The Rev. W. R. Foote, D. D., of the Canadian Presbyterian Mission was appointed by the Annual Meeting of his Mission to reside in Vladivostock to better assist in caring for the work among the Koreans that his Mission has been carrying on for some years.

Mr. Will L. Nash arrived in Seoul Sept. 6th, to take up work among the Student Young Men's Christian Associations of Korea.

The Rev. F. S. Miller disclaims credit for having furnished the "Things Korean" in our July number. Let him who did supply them accept the Editor's thanks and be careful to sign future contributions.

We deeply regret to announce the death of that great missionary leader, Bishop Lambuth of the Southern Methodist Church. He underwent a serious operation at Yokohama on Sept. 12th and passed away on Sept. 27th.

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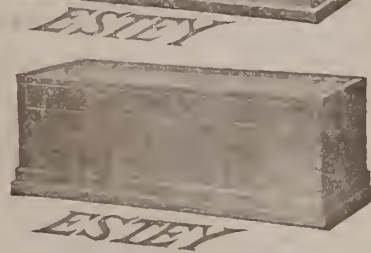
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Reserve Fund Yen 7,650,000

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Capital	Yen 2,000,000
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